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An integral approach to the study of problems of philosophical anthropology

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Abstract. The article examines an integral approach to the study of issues in philosophical anthropology. Research pertaining to realms such as philosophical anthropology necessitates a comprehensive approach, or, in contemporary terms, an integral approach. The requirement for employing this approach arises from the realities faced by humanity in the modern stage of its development. The fundamental principle of the integral approach is its comprehensiveness, which entails the understanding of not only oneself but also others, humanity, and nature. There are several schools conducting integral studies, yet these investigations, including in the philosophical understanding of humanity, are not fully substantiated. Consequently, there arises a need for a more detailed examination of the integral approach in the philosophical understanding of humanity. Philosophical anthropology, representing conceptual knowledge about the human, with the ability to synthesize various scientific knowledge, brings together different spheres of science that study the human and society. As a result of this integration, there is an exchange between philosophical anthropology and specific sciences, resulting in the enrichment of theoretical and specific scientific knowledge about the human. The conducted research has established the necessity of applying an integral approach to address contemporary human and societal issues, particularly in philosophical anthropology.

Keywords: integral studies, philosophical anthropology, intentionality, behaviorism, culture, society

1.Introduction

The challenges that an individual faces in contemporary society place before them tasks that cannot be solved without understanding the direction in which human development will take place, and consequently, the direction in which modern philosophical anthropology will evolve. Philosophical

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anthropology must demonstrate the multiplicity of approaches to studying the human being, thereby introducing methodological precision. With the emergence of new directions in human research, changes occur in methodological approaches. In this context, an integral approach that allows for the study of the human being in its entirety is one of them.

One of the research directions that touches upon the issue of the future development of philosophical anthropology is research dedicated to the methodology of philosophical anthropology. The integral approach is no exception. It should be noted that attempts to create an integral approach in the study of the human being have been made by many researchers. This approach has been applied to various spheres of human activity. In this regard, the works of the founder of integral yoga, Sri Aurobindo, the integral approach to the problem of consciousness in the works of German philosopher Jean Gebser, the works of integral theorist Michael Zimmerman, and the works of Hungarian philosopher and integral theorist Ervin Laszlo should be mentioned. However, one of the most comprehensive models of the integral approach is the model developed by American philosopher and writer Ken Wilber [Wilber, 2000, 50]. He formulated the theoretical and practical principles of this approach, the task of which is to integrate discoveries from different areas of human activity, such as philosophy and psychology, sociology and empirical sciences, systems theory, etc. This approach is complex and multifaceted, and despite the careful attention it has received from researchers, there are still many questions that require further clarification.

The Necessity of an Integral Approach in Solving Contemporary Issues within the Human Existence: A Study in Philosophical Anthropology. The goal of this article is to substantiate the necessity of employing an integral approach to address modern challenges within the realm of human existence, particularly in the philosophical domain of anthropological studies. Stemming from the research objective, the following research tasks have been identified:

• Elucidate the essence of the integral approach in comprehending human nature, analyzing its foundational principles.

• Analyze the key aspects of human existence (spiritual, physical, cultural, social).

• Spiritual Aspect: Examine intentionality as a fundamental characteristic of human nature, its role in individual activity from the perspectives of philosophy, psychology, and linguistics. Additionally, describe various approaches to studying this concept and phenomenon.

• Physical Aspect: Explore the issues related to human beings from the standpoint of materialism, positivism, and behaviorism.
• Cultural Aspect: Uncover the overarching and inherent structural components of culture that are intrinsic to all humans.
• Social Aspect: Investigate the individual as an integral element within the societal framework.

The necessity for conducting integral research is primarily driven by the limitations of modern philosophy, contemporary science, and the current issues faced by both humanity and nature. An example of such research can be found in E. Wilson's work "Consilience: The Unity of Knowledge," where the author argues for the fundamental unity of all knowledge, asserting that everything in our world is organized according to a small number of fundamental laws of nature [Wilson, 1998, 178]. In E. Laszlo's book "*Science and the Akashic Field: An Integral Theory of Everything*," the concept of a unifying world is presented, offering a new understanding of the eternal philosophy of the Akashic field [Laszlo, 2007, 110]. T. Akiyama's work "Towards the Creation of an Integral Science: What is the Meaning of Integration?" provides a classification of integral research. It is evident that all the examples underline the need for further discussions to establish the foundations of integral research [Akiyama, 2016, 148].

The research in the field of understanding human cognition is continuously expanding its horizons. It has become increasingly challenging to synthesize the vast amount of information gathered by various sciences and transform it into knowledge. Thus, we have reached a point where there is a need to construct an integral framework that enables the study of humans in their entirety. The integral approach provides not only a means to unite various domains of knowledge about humans but also to establish a comprehensive methodology for understanding human nature.

The pursuit of holistic understanding of humans is not a new endeavor. Throughout the history of philosophy, numerous thinkers have approached the study of human cognition from a holistic perspective. The foundation of such a holistic approach has often been represented by a triad possessing systemic qualities: Self, We, It. This triad serves as three pillars upon which further investigations into various aspects of human cognition can be built. The Self signifies consciousness and subjectivity, the We encompasses worldviews and culture, and the It represents the objective world, empirical forms, and social systems. Essentially, this triad is evident in Platonism and Neoplatonism. In the philosophy of Avicenna (Ibn Sina), this triad is presented as intellect, soul, and body. Viktor Frankl discusses a three-dimensional model of humans, including the physical, psychodynamic, and

spiritual dimensions [Frankl, 1966, 102]. Notably, the research by Toshihiko Akiyama is of particular interest, asserting that the core of integral research involves a reexamination of oneself and the world, humanity, and nature [Akiyama, 2016, 145]. This, in turn, reveals wholeness, harmonizes intellect, emotions, and will, embodies kindness, truth, beauty, and unveils the inner nature of both individuals and society.

Analyzing each component of the triad - Self, We, and It - it can be stated that everyone possesses thoughts, emotions, and moods, representing the subjective aspect. On the other hand, an individual's physical characteristics, professional competencies, and behavior constitute the objective aspect. Additionally, humans are embedded within a cultural system characterized by norms, values, language, and beliefs. Moreover, individuals are integrated into social and professional contexts, where family presence and specific professional functions correspond to the collective objective context of the individual. Thus, humans are portrayed as spiritual, physical, social, and cultural phenomena.

2.Spiritual Aspect

Every individual possesses a unique set of subjective experiences and intentionality, forming what can be referred to as an intentional sector. Within this sector lie our emotions and feelings - intangible phenomena and processes occurring within us, sometimes described as occurring within the soul.

The terms intention and intentionality have a long history. This term (derived from the Latin word “*intention*”) denotes desire, aim, or focus of consciousness, emotions, and will towards an object. Initially, this term emerged in the works of representatives of Arab Aristotelianism and medieval scholastic philosophers such as Thomas Aquinas, Peter Abelard, Avicenna, and others. During that period, the term was used to denote the soul's aspiration towards God or a purpose. Thomas Aquinas employed the term to characterize a rational image, a thought, that resides in the soul and differs from the known object. Intention was seen as a means of knowing the object, not the object itself [Alibeyova, Gurbanov, 2022].

Abelard saw intention as an intention inaccessible to others, resulting in actions that differ from the intended action. Avicenna distinguished between two types of intentions: the first one pertains to the actual objects of knowledge and constitutes an intellectual act directed towards external objects. The objects of the first intention are realities given to the human intellect and are based on individuals’ initial mental formation. The second intention involves logical attributes, concepts, and terms associated with the

given object. The second intention involves mental self-analysis, reflection, with the content of thought as its subject.

The theory of intentionality has played a significant role in logical and cognitive debates between representatives of nominalism and realism. William of Ockham believed that the intention of the soul constitutes universals, i.e., the outcome of cognitive actions towards an object. The intention of the intellect is likened to an idea as it reflects the object known within the mind. In the 20th century, the term intentionality was reintroduced into philosophy by the German philosopher Franz Brentano, where intentionality meant the directedness of consciousness towards something external [Brentano, 1866, 73]. The essence of Brentano's thesis lies in the distinction that mental events differ from physical events in that all mental phenomena exhibit intentionality as a form of directedness, a property not demonstrated by any physical phenomenon.

In Edmund Husserl's conceptualization, intention and intentionality are considered fundamental characteristics of consciousness. These definitions formed the basis for understanding the nature and direction of mental activity and the concept of intentionality. In Husserl's phenomenology, intentionality, linked to pure consciousness, is the directedness of consciousness towards objects [Husserl, 2002, 275].

Intention is often understood as potential or conditional content of expression that can be compared to actual or expressed contents. In the psychology of speech, intention is seen as the initial stage of creating an utterance, followed by reason, inner articulation, and realization. In the 20th century, within the realm of analytic philosophy, the notion of intentional states emerged, where communicative intention is compared to various intentional states of consciousness, including psychological determination of intention. J.L. Austin [Austin, 1999, 236] and later H.P. Grice [Grice, 1975, 45], incorporated intention as desire or intention into the illocutionary stage of speech expression, signifying the speaker's desire to convey something, to provide a specific subjective meaning in the utterance. At this stage, the concept of communicative intention or speech intention is formed as a crucial element, expressing various intentional states as potential content of expression.

Exploring the role and significance of intention in the works of 20th-century thinkers led to the emergence of contrasting concepts by D. Davidson and H.P. Grice. Davidson asserted that intentional action is a physical act triggered by a mental state - a complex of specific views that together cause the action. This encompasses desires, social principles, personal and societal tasks and values that explain the individual's stance towards performing

specific actions [Davidson, 1993, 150]. Another perspective suggests that the act of desire emerges between desire and belief, representing a primitive desire driven by instincts.

This evolution of the term intention reveals its changing boundaries over time, expanding its applications. Nonetheless, intentionality remains a philosophical concept, while intention is more commonly employed in psychology and linguistics to describe the intention to perform certain actions. Often, it is viewed as an initially planned act.

However, our focus is primarily on the philosophical application of the concept of intention. The foundational principles of this approach were undoubtedly laid down by Edmund Husserl. A significant contribution to defining the essence of intentionality was made by the German philosopher Max Scheler. The cornerstone of Scheler's philosophy is the unique restoration of the human Self, rehabilitating the Self's rights to integrity and uniqueness. Scheler achieves this through the phenomenological method. Human beings are capable of truly understanding the essence of objects and being in an unparalleled way. Guided by a cherished center inherent to every individual, where spirit and soul are concentrated, Scheler presents the problem of intentionality in his philosophical works.

Despite the extensive philosophical investigations into the realm of human consciousness, including the development of the ideas of intentionality and intention, over the last three centuries, Western science has persistently and rigorously endeavored to approach the issues of human existence through the lenses of materialism, positivism, behaviorism, and overall objective external methodologies. This approach has become a distinctive feature of Western modernity, often referred to as scientism. Scientism posits that all subjective and intersubjective realms can be reduced to the behavior of objective processes. This refined reductionism has gained widespread acceptance. It asserts that the mind can be reduced to the brain, qualitative levels to quantitative levels, and so forth. However, since humans indeed possess intentional, behavioral, cultural, and social aspects, this scientific approach appears justified, as every internal phenomenon does indeed have an external correlate. Hence, initially, an attempt to simplify the pursuit of knowledge by relying solely on empirical data is permissible.

3.Physical Aspect

Many researchers and scientists have largely retained a materialistic explanation of the soul and consciousness. In this context, they imply that objective reality is the material or physical world, and therefore posit that consciousness is a collection of reflections and representations of the experiential world. It is asserted that the human brain is a bio-computer that

can be explained from an objective scientific standpoint, and the processed information is the representation of the experiential world. The material brain processes data from the material world, while subjective consciousness is merely an epiphenomenon arising from a series of physiological processes. The mind plays the role of a ghost in a biological processor. A characteristic example of this approach can be found in Daniel Dennett's book "Consciousness Explained" [Dennet, 1991, p.223]. These approaches, referred to as naturalistic or empirical, demonstrate that the physical or empirical world is more foundational and fundamental. Therefore, any theoretical discourse should be linked to empirical objects. A classic example is the behavioral psychology of behaviorism, as well as cognitive behaviorism, where cognitive structures become real when they manifest in observable behavior. Behaviorism originated in British empiricism in the 16th century. According to one representative of empiricism at that time, John Locke, the human mind is a tabula rasa on which experience leaves an imprint. Thus, human behavior is determined by environmental pressures. This idea greatly influenced the development of behaviorism as a science, which is based on empirical observation. The founder of behaviorism in psychology is John B. Watson. Watson believed that human behavior should also be studied like objects in other natural sciences, through external observation and experimentation. He believed that psychologists should not concern themselves with phenomena such as consciousness, as it is a black box into which it is impossible to peer using objective methods. He argued that people are products of their experience, and their behavior can be controlled by managing their environment [Watson, 1998, 567]. From the behaviorist perspective, a human being is a product of the experiences acquired throughout their life. It is considered that human behavior is shaped by the influence of the social environment, rather than by processes occurring within them.

A similar example can be seen in classical positivism in sociology, as well as in structural functionalism and systems theory, where the products of cultural activity possess significance to the extent that they are aspects of an objective social activity system. Turning to philosophy itself, the British and American approaches based on figures such as John Locke, David Hume, Bertrand Russell, and Ludwig Wittgenstein stand out. In his work "Tractatus," Wittgenstein expresses the idea that the purpose of any genuine philosophy is the analysis and explanation of empirical pictures. In this context, the articulated idea becomes true if it corresponds to an objective fact [Vitgenshtein, 2005, p.395].

The strength of empiricism lies in its demand for the substantiation of genuine knowledge through empirical data. Genuine knowledge must be grounded in experience, data, and facts. Empiricists thus emphasize the significance of the stage of apprehension in the pursuit of verifiable knowledge. Thomas Kuhn pointed out that normal science develops through paradigms or models. A paradigm is not a theory but a practice, an injunction, or a method serving as a template for generating data. Kuhn argued that the authenticity of scientific knowledge is based on paradigms, models, and injunctions that create new data. New injunctions reveal new data, so Kuhn's assertion that science develops through the gradual accumulation of data and through leaps holds true. Therefore, Kuhn places special importance on the inductive stage in the pursuit of knowledge. Knowledge created by well-founded inductions is true knowledge, as the paradigm does not invent but discloses data. Their credibility is tested through refutations. Karl Popper expressed the idea of the importance of the falsifiability of knowledge, stating that true knowledge, not subject to refutation, remains a mere masked dogma. Thus, Popper foregrounds the necessity of the falsification stage in authentic knowledge.

4.Cultural Aspect

Many philosophers, while giving significant attention to the cultural approach, fell into extreme relativism that negated other aspects of the integral approach and ultimately led to certain contradictions. These contradictions had a general nature, implying the relativity of all truths and the absence of the possibility of a universal truth. But most importantly, this idea itself was proclaimed as truth. This truth included a series of assertions that in all cultures, the nature of truth is relative, criteria are of a systemic nature, categories are relatively socially determined, and the historicity of truth.

Thus, the absence of universal truths is affirmed. Of course, certain cultural principles are structural, while others are relatively and historically conditioned. However, many features of human psychophysics manifest similarly across all cultures. All humans have the same number of bones, internal organs, and so on. In all humans, their minds generate a set of concepts, notions, and rules. Therefore, the human body and mind, despite the cultural differences, have a deep structure, but the surface manifestations of its traits are indeed relative, culturally conditioned, and have a historical character. Therefore, the integral approach, while recognizing and respecting cultural diversity in the superficial manifestation of this structure, also acknowledges a common deep structure inherent in all humans.

The process of human development, as well as the assimilation of culture, takes place in three stages. In the first stage, a person internalizes norms and patterns, defines their living space, undergoes a process of socialization. In the second stage, a person masters various modes of thinking and activities, designing new forms of social life. In the third stage, they develop their own identity, live their personal history, become part of culture, and grasp its signs, symbols, and types of consciousness.

For everyone, there is only one way to engage with culture, that is, to follow the path spiritually traversed by humanity before them. For this, the societal must be objectified, that is, re-revealed through their individual consciousness.

The emergence of the cultural approach, as one of the newest fundamental methods of scientific cognition, was determined by the realization of culture as one of the conditions for the formation and spiritual-practical basis of social development. The essence of this method is defined by the study of objects, processes, and phenomena of social and individual nature, vividly manifested and analyzed in their most essential or cultural aspects.

The cultural approach itself consists of several methodological techniques that analyze any sphere of human social and mental life using concepts that constitute cultural systems. The cultural approach examines the world of humans from the perspective of their cultural habitat, that is, what this world means to them and what significance it holds. This analysis encompasses the entire cultural character of social reality, which comprises a set of cultural programs grounded in practical activities.

In this approach, the phenomenon of culture is viewed as a foundation for understanding and explaining the human being, their consciousness, and their life activities. The essence of this approach lies in understanding hierarchically arranged aspects of human essence, such as consciousness, self-awareness, spirituality, morality, and creativity. Additionally, it's worth noting that in this approach, the individual is seen as a free, active personality capable of self-determination through interactions with other people, carriers of different cultures.

The cultural approach emphasizes that the individual as a cultural subject can incorporate both old cultural meanings and producing new cultural meanings. The leading premise of the cultural method unites the understanding and consideration of the cultural process as an object. This methodological stance reveals the unity of the valuable, activity-based, and creative nature of culture and regards the individual as the principal actor.

5.Social Aspect

It was noted earlier that culture and cultural events have social correlates. These include various types of technologies, productive forces, social institutions, accepted societal rules and laws, geopolitical positioning. All of these comprise a real social system in which material components, while playing a significant role, help determine types of cultural worldview within which individual thoughts arise. Thus, the concept of individual thought is a phenomenon characterized by four distinctive traits: intentionality, scientificness, cultural nature, and sociality.

The approach to studying the individual can also take on the character of reductionism. In the ideas of functional correspondence, all reality is reduced to the terminology of a social system. Advocates of this approach, using systems theory, assert that it holds a moral superiority over other approaches. However, the moral value cannot be explained within the bounds of systems theory, because according to it, all things, processes, and phenomena are equivalent threads in the fabric of being, and there is no method to prove the correctness of one over the other. Everything that occurs is a result of the actions of the entire system, and as an element of that system, we cannot challenge its actions.

Naturally, many proponents of systems theory attempt to incorporate moral and legal criteria into their theory, expressing the idea of the positive influence of what contributes to the system. Nevertheless, in any case, there arises a necessity to go beyond the boundaries of the system to explain it, and this, according to this theory, is impossible to achieve. Certainly, systems theory occupies a very important but quite limited position within the integral approach. It needs to be included in a broader context.

Considering this, a methodological conclusion can be drawn that when studying the individual from the standpoint of a systems approach, one should delve deeper to understand why the human as a system constitutes a unified whole, revealing its basic systemic quality, its systemic foundations. It is worth determining the basic methodological requirements of a systems approach in the study of the individual. It is known that in any system, the necessary system-forming foundation consists of elements. Any cohesive system functions due to the presence of these elements. Therefore, in understanding any system, the first requirement is to determine its constituent elements, i.e., to divide the system into its component parts. This process plays a role in defining the composition of the system, revealing its diversity. Thus, the first methodological requirement in studying the individual as a cohesive system is to answer the question: which elements are being referred to? An element of a system is simply a basic part of it. However, it should be

noted that not every part of the system can be its element. An element of a system can be a part that possesses relative autonomy, distinctness, and can fulfill a specific set of tasks in relation to the whole.

Derived from the first methodological requirement, the second methodological requirement of the systemic study of the individual is linked to answering the question: how are these elements interconnected? This raises the issue of the system's structure. Structure refers to the internal form of the system, which represents the order of relationships and interactions among its constituent elements. Structural analysis of a system involves defining types of connections among the elements that ensure its integrity, leading to the emergence of new properties that cannot be reduced to the properties of its constituent elements; identifying mechanisms of interconnections among the elements that ensure the system's integrity and stability. The presence of social connection within the structure of the system reveals the third methodological requirement of the systems approach, which implies accounting for the characteristics of the human as an active and functioning being. Hence, this methodological requirement can be labeled as the functional aspect.

The functional aspect of studying the human demonstrates the internal and external mechanisms of the system's functioning. This aspect of systemic analysis of the human is quite successfully examined in the context of a comprehensive study of the human. It should be noted that the mechanisms that ensure integrity, considering the systemic-synergetic orientation, are largely determined by its wholeness. The whole determines its subsystems, modifying them according to its nature. However, at the same time, it is impossible to consider the whole as dominant over its constituent parts. A human is a complex entity intertwined with causal dependencies and interactions. The goal of studying the human as a system lies not only in identifying mechanisms of determination but also, despite demonstrating itself as a comprehensive integrated system. It is implied that very often a high level of intelligence is not always accompanied by good physical attributes and a positive moral orientation, or vice versa.

Similarly, in systemic research on the human, an analysis of the social system is necessary, in which the human itself is an element and with which the human interacts as a system. In this context, an important methodological problem of systemic analysis is defining the boundaries between this system and its environment. This connection is often quite close, which in turn raises the question of the belonging of an element to the system or the environment it interacts with. There is also the perspective that a human can maintain their individuality, integrity, and resist the system.

The understanding of the human as a comprehensive system encompasses an orientation towards a synergetic approach in studying the human, which involves investigating the human not only as a whole but also as a self-organizing system. The synergetic paradigm views the studied systems as self-organizing and open, developing non-equilibrium and nonlinearly, engaging in thermodynamic exchange and entropy, in the process of universal evolution.

6.Conclusion.

Philosophical anthropology, representing conceptual knowledge about the human, with the ability to synthesize various scientific knowledge, brings together different spheres of science that study the human and society. As a result of this integration, there is an exchange between philosophical anthropology and specific sciences, resulting in the enrichment of theoretical and specific scientific knowledge about the human. The conducted research has established the necessity of applying an integral approach to address contemporary human and societal issues, particularly in philosophical anthropology. The essence and foundations of the integral approach in philosophical anthropology have been revealed and analyzed. The fundamental aspects of human existence: spiritual, physical, cultural, and social, have been examined. It is established that the integral approach can serve as a general methodology for understanding the human, by systematically unifying all spheres of knowledge about it.

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Fəlsəfi antropologiya problemlərinin öyrənilməsinə inteqral yanaşma

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Abstrakt. Məqalədə fəlsəfi antropologiya problemlərinin öyrənilməsinə inteqral yanaşma nəzərdən keçirilir. Fəlsəfi antropologiya kimi bir sahəyə aid olan bütün tədqiqatlar vahid yanaşma və ya müasir dillə desək, inteqral yanaşma tələb edir. Bu yanaşmanın tətbiqi zərurəti bəşəriyyətin öz inkişafının indiki mərhələsində üzləşdiyi reallıqlardan irəli gəlir. İnteqral yanaşmanın

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əsas prinsipi onun bütövlüyüdür, yəni insanın təkcə özünü deyil, həm də başqalarını, insanlığı və təbiəti dərk etməsindədir. İnteqral tədqiqatlar aparan bir sıra məktəblər var, lakin bu tədqiqatlar insanın fəlsəfi biliklərində tam əsaslandırılmayıb. Öz növbəsində insanın fəlsəfi biliklərində inteqral yanaşmanın daha ətraflı nəzərdən keçirilməsinə ehtiyac vardır. Bu integrasiyanın nəticəsində fəlsəfi antropologiya və konkret elmlər arasında mübadilə olur və insan haqqında teoretik və xüsusi elmi biliklərin zənginləşdirilməsinə səbəb olur. Keçirilmiş tədqiqat, müasir insan və cəmiyyət məsələlərini özündə əhatə edən, xüsusilə fəlsəfi antropologiyada müstəsna bir yanaşmanın tətbiqinin tələb olunduğunu təsdiqləmişdir.

Açar sözlər: inteqral tədqiqatlar, fəlsəfi antropologiya, intensionallıq, bixeviorizm, mədəniyyət, cəmiyyət.

Интегральный подход к исследованию проблем философской антропологии

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Абстракт. В статье рассматривается интегральный подход к исследованию проблем философской антропологии. Все исследования связанные с философской антропологией требуют к себе целостного подхода или выражаясь современным языком - интегрального подхода. Необходимость применения данного подхода вызвана теми реалиями, с которыми столкнулось человечество на современном этапе своего развития. Основным принципом интегрального подхода является его целостность, т.е. понимание человеком не только себя, но и других, человечества и природа. Существует определенное количество школ, исследующих интегральные исследования, но они недостаточно обоснованы, в том числе и в философском познании человека. В свою очередь возникает необходимость более детального рассмотрения интегрального подхода в философском познании человека. В результате такой интеграции происходит обмен между философской антропологией и конкретными науками, что приводит к обогащению теоретических и конкретно-научных знаний о человеке. Проведенное

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исследование установило необходимость применения интегрального подхода к решению современных проблем человека и общества, особенно в философской антропологии.

Ключевые слова: интегральные исследования, философская антропология, интенциональность, бихевиоризм, культура, общество